Regd. No. L 7678

The TAHRIK-I-Jadid

MUHARRAM 1391 A. H.
AMAAN 1350 H. S.
MARCH 1971 A. D.

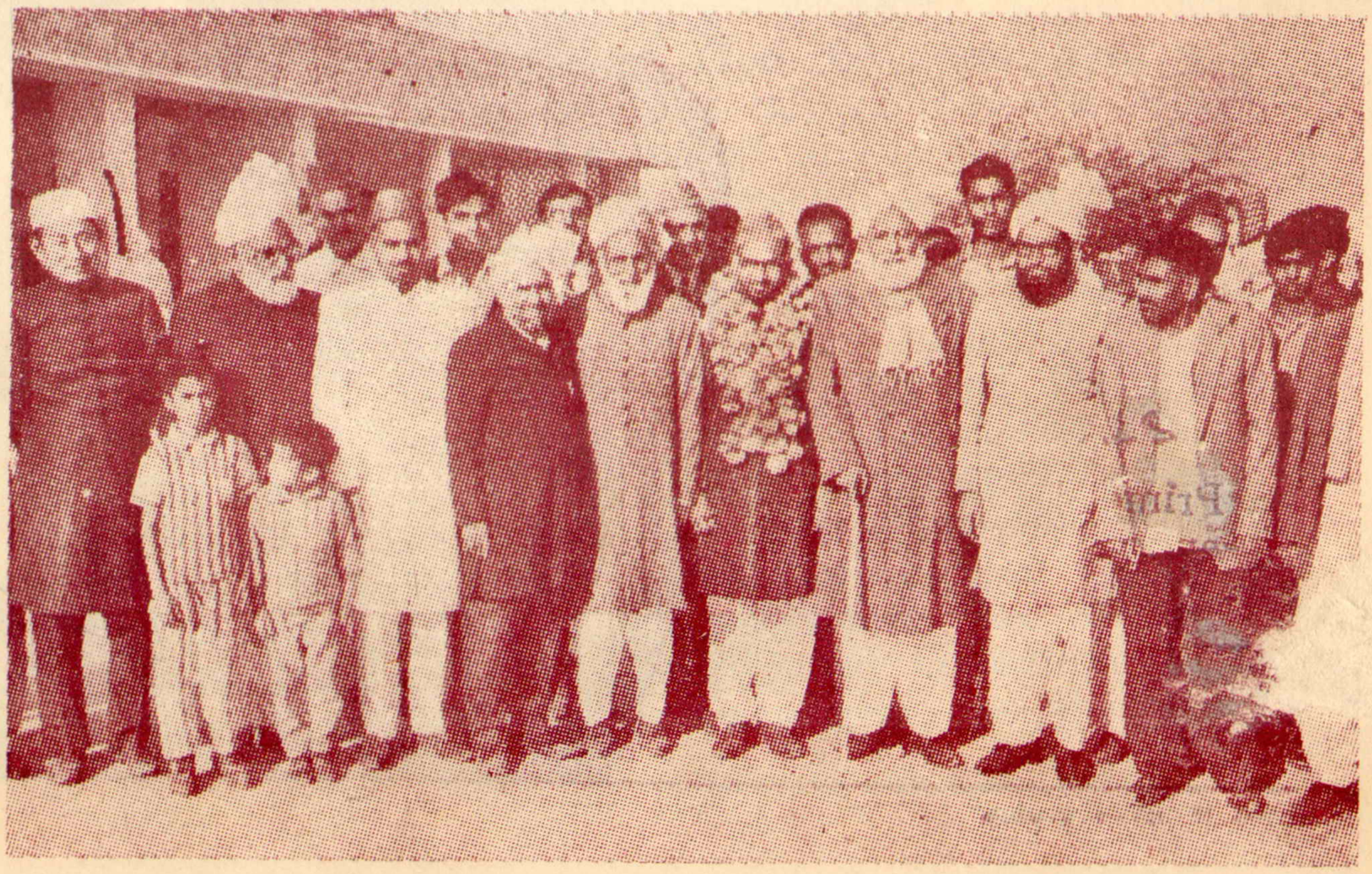
Digitized by Khilafat Library Rabwah

Editor :

Naseem Saifi

Maulana Abdul Shakoor who left for Ghana on 3 Decembr, 1970. He has already worked in SierraLeone as a Missionary of Islam.

مکرم مولانا عبدالشکور صاحب ۳ دسمبر ۱۹۷۰ کو ربوہ سے غانا کے لئے روانہ ہوئے - آپ اس سے قبل سیرالیون میں فریضہ تبلیغ سرانجام دے چکے ہیں -



With Maulana Abdul Shakoor at the Railway Station Rabwah

مولانا عبدالشکور صاحب کے ساتھ ربوہ کے ریلوے اسٹیشن پر

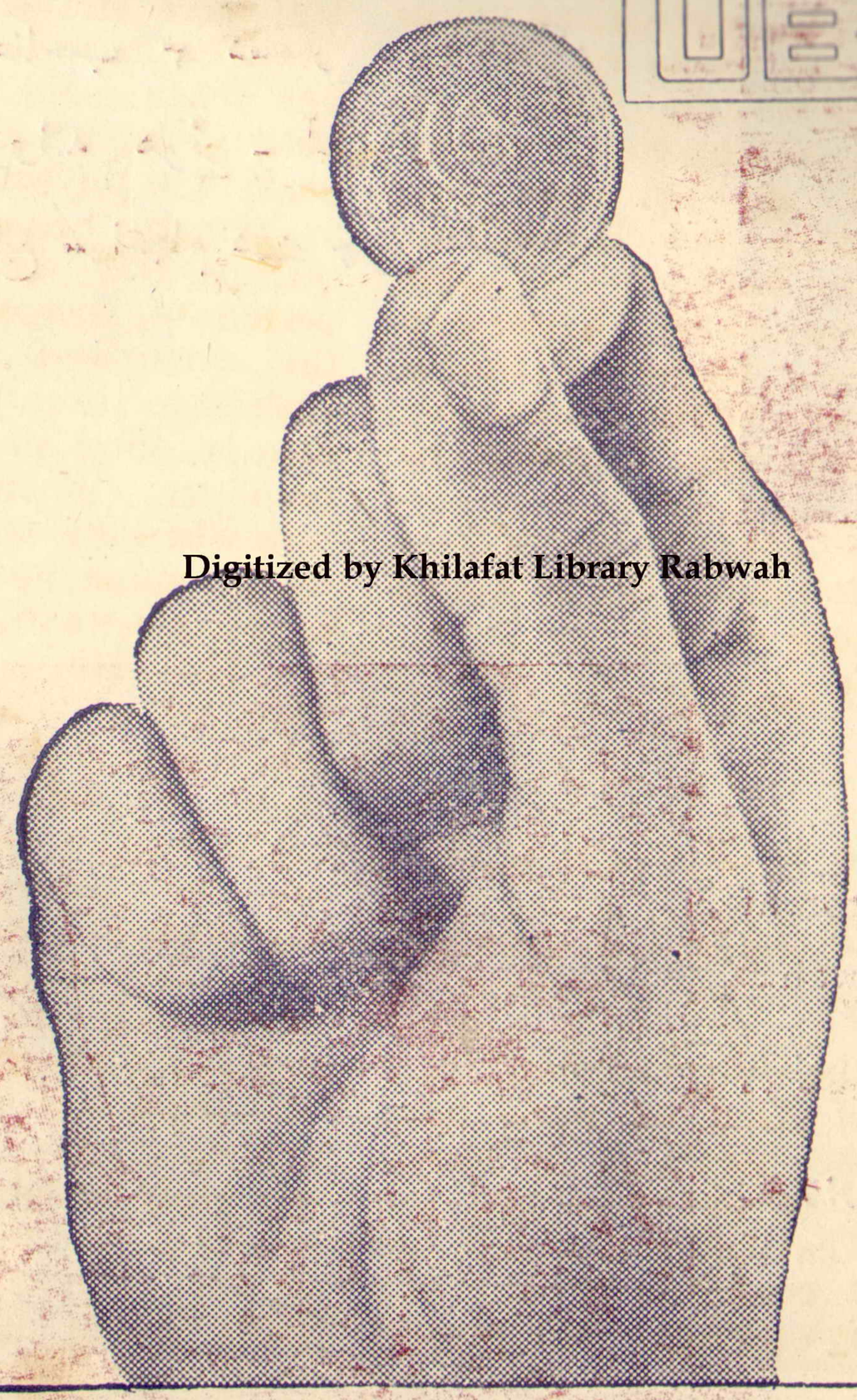
رقم کتنی بھی ہو . . .

۵ روپے یا ۵۰۰ روپے، ہم آپ کے اکاؤنٹ کی قدر کرتے ہیں۔
صرف چند روپوں سے آپ سیونگز اکاؤنٹ UBL میں کھلوا سکتے ہیں۔
خدمت میں نیازمندی اور کام میں ہنرمندی ہمارے نشانِ امتیاز ہیں
اور بچت کاری کو آپ کے لئے زیادہ سے زیادہ مفید بنانا ہمارا شعار ہے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں:۔ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، بحرین، العین، ابوظہبی اور دوبئی
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے ۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو ۔ لاہور اور چٹاگانگ میں تجارتی مراکز۔
دی یونین بینک لمیٹڈ ۔ یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

یونائیٹڈ بینک لمیٹڈ

UBL



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LINTAS

THE بسم الله الرحمن الرحيم
TAHRIK-I-JADID Monthly
Vol. VI MARCH, 1971 No. 3

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79th Annual Jalsa at Rabwah

(Concluded)

On the last day of the Jalsa (28th Fatah / December) Hazrat Khalifatul Masih as usual led the Zuhr and Asr prayers at 1.15 p m. and then started the proceedings of the Jalsa. He called upon Alhaj Abu Bakr Kukoyi of Nigeria (who had arrived at Rabwah only a day before the Jalsa from Nigeria, visiting Qadian on his way) to recite the Holy Quran. Alhaj Abu Bakr's joy knew no bounds for it offered him a great opportunity of appearing before thousands upon thousands of Ahmadis gathered for the occasion and reciting the Holy Quran in so melodius an African voice.

As soon as he came on to the stage, and said Assalamo Alaikum to Hazrat Khalifatul Masih, Huzur shook hishands and got up to embrace him. When the audience saw Huzur embracingg Alhaj Abu Bakr, they shouted slogans of Allaho Akbar, Khatamun Nabiyyin Zindabad, Humanity Zindabad and Khalifatul Masih Zindabad.

The recitation was followed by poems.

Huzur then got up to address the audience. He recited tne following varses of the Holy Quran.

و ما ارسلنك الا رحمة للعلمين

(Ambia 108)

و ننزل من القرآن ما هو شفاء و رحمة للمؤمنين و لا يزيد الظلمين الا خسارا

(Bani Israel, 83)

And he said : The Holy Prophet, peace and blessings of God be upon him, was sent to the world as a Mercy for the whole of mankind and for all the ages. That being the case his vision was not confined to any one generation or any one Age. His prayers did not have a limited scope to be concerned with any—one particular nation. His benificence and his spiritual influence was not directed towards any specific generation or any limited period of time. He was a Mercy for those who had gone before him and he is Mercy for all those who have lived since the days of the Holy Prophet, peace and blessings of God be upon him, and who will be born in all the ages upto the Doomsday. In fact he was not a Mercy for only the human beings, he was a Mercy for all the Universes and whatever is therein.

Despite the fact that all what has been said before is truth and nothing but truth, it cannot be denied that physically speaking he was a human being and therefore his earthly life was limited to a fixed period of time. He lived his life on this earth and then was called back to God to sit on the heaven on the right hand of God in glory and honour and grandeur. When he was alive, as well as now when he is not physically in our midst, humanity continues to be blessed by his spiritual influence.

The Holy Prophet, peace and blessings of God be upon him, was given the glad tidings that the world would be united at his hands. Humanity would emerge as one people. As we know the means for the achievement of this object were not made available to mankind in his days. All the people of the world could not be united then. The Islamic Theologians in the days gone by have expressed the view that the time of the Holy Prophet, peace and blessings of God be upon him, was the time of the completion of Guidance. The Holy Quran was given to the world

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through the Holy Prophet peace and blessings of God be upon him, as a perfect cure (for all the ills of the world). And the Holy Quran contain a perfect law and thus makes the Guidance complete. After this completion of Guidance through the Holy Prophet, his companions launched upon the spreading of Islam in the whole world and the message of Islam did reach all the corners of the then known world and more than that Islam became the dominant religion of the world. But there were other parts of the world which had not been discovered till then, and Islam had to be taken to those parts also. in due course. This task had to be completed by the Promised Messiah and through his followers. This is a thing which has been clearly mentioned in their writings by the early Theologians of Islam. And it has now been confirmed by the revelations that were vouchsafed to the Promised Messiah by God the Almighty. (Here Hazrat Khalifatul Masih read out the writings of Abu Jafar Mohammad bin Zarir Tabri from his Commentary of Holy Quran - Jamiul Biyan and also from some other books viz Biharul Anwar, Fathul Bari and the writings of the Promised Messiah himself).

In other words the complete spreading of the Message of Islam was to take place at the hands of one of followers of the Holy Prophet, peace and blessings of God be upon him, who because of his spiritual attainments was just a part of the Holy Prophet himself. And this also goes to prove that the spiriritual influence of the Holy Prophet, peace and blessings of God be upon him, countinues upto this day and will continue till the last day. Who can thus say that the Holy Prophet, peace and blessings of God be upon him, was not a blessing for all the human beings and for all the times. It is indeed through his blessings that a Great Son of his - the Promised Messiah, peace be on him, is spreading Islam all over the world, and the rightly inclined people of the East as well as of the West are joining Islam and thus humanity is being united under one banner.

We, who have believed in the Promised Messiah and thus joined his Jamaat, must now realise that the Age of the completion of the task of spreading Islam has dawned and it is now upto us to do all we can to see that the objective is achieved. We should leave no stone unturned and we should spare no efforts to take the message of Islam to all the corners of the world.

Hazrat Khalifatul Masih said that in order to bring humanity together and make them one entity, there are three main things that I lam does One: the establishment of human dignity. The Arab is not superior to the non-Arab. and the non-Arab is not superior to the Arab Whether the people be black or white, there is no difference between them and Islam does not permit distinction among them based on the mere colour of the skin. All of them are equally dignified, for all of them are human beings and created by the same God. Two: Islam lays stress on the equality of all human beings. It comes next to the dignity of mankind. All must be treated equally and all must have equal chances of advancement in the society. The doors of developing one's talents must be kept open for all and sundry. And everybody must deserve the same love and sympathy that anyone else gets. Three: The elimination of ills with which humanity is scourged. Islam has specifically declared the preservation of the rights of every body in the world, and every kind of rights are to be taken into consideration whether they are religious, economic or social. Islam teaches sympathy for everyone. It also says that you should remember Allah much and ask for His forgivenes; you should recite the Holy Quran often and be prayerful.

If these three things are adhered to there would be no difficulty in winning the hearts of the people This teaching of Islam is so beautiful that it can easily conquer the hearts of the world and unite them into one solid entity.

Hazrat Khalifatul Masih, in order to dilate upon the three things mentioned above quoted from the Holy Quran, the Traditions of the Holy Prophet of Islam, peace and blessings of God be upon him, and the history of Islam.

He further said that in this Age of the revival of Islam, a very pleasing revolution is taking place in Africa, because of our adherence to these things. Huzur cited some instances of love and affection on the one hand and respect and honour on the other hand. The Africans, he said, whose hearts have been won over for the Holy Prophet, peace and blessings of God be upon, are now carrying the banner of Islam to everywhere in their society. They are so daring and courageous that nothing comes in their way in preaching the message of Ahmadiyyat — which is the true Islam — and they go about lecturing in the streets and on the roads. They also have great affection and respect for Hazrat Muslih Mauood, may God be pleased with him, for they are very conscious of the fact that it was he through whom the Message of Islam and Ahmadiyyat reached their ears; it was he through whom they were able to know and feel the beauty of the Holy Prophet and partake in his generosity. Indeed the revolution that is taking place there is a very pleasant one; God is showing His Signs there in abundance.

Here Hazrat Khalifatul Masih mentioned the Leap Forward Programme in some detail and told the audience of the Health Centres and Schools that have already been opened and also those which are to be opened in the near future.

He said it was during his tour of West Africa that God drew his attention to the need of spending one hundred thousand pounds for the West African Missions. "The Nusrat Jahan Reserve Fund has now been inaugurated" he said, "and the members of the Jamaat are offering quite handsome amounts towards this fund. The Jamaat in Pakistan has so far donated no less than two and a half million rupees and the donation of the Jamaat outside Pakistan is also nearing 2 million rupees" These are the amounts promised by the members of the Jamaat. The amount so far collected from Pakistan is more than nine hundred thousand rupees while the Foreign Missions have paid up almost seven hundred thousand rupees.

As for the Doctors and Teachers who have dedicated their lives to work in West Africa under the Leap Forward Programme, it will interest the Jamaat to note that 37 doctors have offered themselves and 14 of them have already been appointed to work in various parts of West Africa. For the sehools under the scheme no less than 160 teachers have applied for their services to be utilised by the Jamaat. The zeal that the Jamaat has displayed during the last few months, if continued, will enable us, with the Grace of God, to open hundreds of Schools and Health Centres.

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Huzur also told the Jamaat that there was a great and good news for them. He said, "You know that the ex-Governor General of the Gambia had asked for a piece of the clothing of the Promised Messiah, peace be on him, which was sent to him and thus he fulfilled the prophecy "Kings will seek blessings from your clothes." Now a son of the President of a country has joined the Jamaat. The President is a very popular figure in his country and is known as the father of the nation. It has been decided on the heavens that the Kings and the Lords, the rich and the poor and the people

of the middle classes, the orphans and those who have not much to support themselves — will join the Jamaat a d a universal brotherhood will be formed. So much so that God's promise (that humanity will be united through the Holy Prophet, (peace and blessings of God be upon him) will be perfectly fulfilled. All the people will feel an attachment with one another and a deep affection and love will flow from the hearts. The social structure of the world will become most pleasing and in this very world the people will find themselves in the Paradise of the pleasure of God, There will be no disorder and nobody will perpetrate cruelty, rather everyone will be most willing to make sacrifices for the others."

Before closing his speech Hazrat Khalifatul Masih asked the gathering to join him in prayers. He said, "We should pray that the 60 to 70 thousand people who are gathered here like a small family should become a shining example for the whole world and that time may soon come when all the people of the world would live like a family and would become an entity. The Holy Prophet, peace and blessings of God be upon him, had said that humanity was one and on the occasion of his last Pilgrimage he had put two fingres together close to each other to demonstrate the closeness of the relations of brotherhood of the people. The Holy Prophet, peace and blessings of God be upon him, had said that humnity was one and on the occasion of his last Pilgrimage he had put two fingers together close to each other to demonstrate the closeness of the relations of brotherhood of the people. The Holy Prophet, peace and blessing of God be upon him also told his audience (and the Muslims of all the ages to come they should follow his example and the people to come in future should never become despondent; they should never think they cannot rise high to the level of those who have gone before them. The doors to the spiritual heights are always open — and for everybody too. Those who were present on the occasion of the Holy Prophet's last pilgrimage, were told by him, that they should convey his message to those who were absent and should also tell them that it was quite possible that some of those who would be told later on might understand and act upon the words of the Holy Prophet better than those who originally listened to his speech.

"You should also pray that the sun of Islam that has dawned in this age of the revival of this noble religion, may continue rising higher and higher."

The whole gathering then joined Hazrat Khalifatul Masih for a collective silent prayer. The end of the Jalsa was announced by Huzur who also said that friends could go to their homes.

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Evening Session

The Evening Session of the Jalsa was held at the Masjid Mubarak on the 27th of Fatah (December) — the 2nd day of the Jalsa. It was presided over by Qazi Mohammad Nazir, Naazir Islaho Irshad.

After the recitation of the Holy Quran, Dr. Abdul Hadi Chiussi and Alhaj Abu Bakr Kukoyi addressed the Gathering. Both of them expressed their pleasure at having been enabled to attend the Jalsa. Their speeches showed how greatly they loved Islam and Ahmadiyyat and also how much they were grateful to Hazrat Khalifatul Masih III. They were followed by Professor Sufi Basharatur Rahman who spoke on the teachings of Islam about the universal peace, and Sayed Ijaz Ahmad, Missionary of the Jamaat, who addressed the audience on the aims and objects of the Islamic worship, Ghulam Ahmad Khadim, a student of the Jamia Ahmadiyya spoke on the life of Hazrat Bilal, may God be pleased with him.

The Chairman, Qazi Mohammad Nazir, wound up the session with brief

remarks about the spread of Islam all over the world through the efforts of the Missionaries of the Jamaat whose efforts are graced with outstanding success by the Almighty God. The session was closed with a collective prayer.

Multi Language Session

On the 26th of Fatan (December) a Multi Language Session was held at the Masjid Mubarak under the auspices of Tahrik-i-Jadid Section of the Majlis-i-Khuddamul Ahmadiyya. Chaudhri Hamid Ullah, President of the Majlis Khuddamul Ahmadiyya was in the chair. Mr. Munawar Shamim Khalid acted as the Stage Secretary.

The Holy Quran was recited by Sufni Zafar Ahmad of Indonesia while a poem of the Promised Messiah, peace be on him, was read out melodiously by Mr. Salih Mohammad. In his inaugural remarks, the Chairman drew the attention of the audience to the fulfilment of the prophecies about the spread of Islam, vouchsafed to ths Promised Messiah, peace be on him. He further remarked that the Multi Language Session was a proof of the Promised Messiah, for, he had declared to the world that God had told him of his message being carried to all the parts of the world and also the kings seeking blessings from his clothes.

The Chairman also said that in view of the fact that the message of Islam had to be carried to all the corners of the earth, it was of vital importance that the youth of the Jamaat dedicated their lives for the service of Islam and also that every Ahmadi took active and generous part in donating money towards the funds of the Tahrik-i-Jadid.

After the Chairman's inaugural remarks Mr. Abdi, a student from Tanzania recited the Holy Quran Next to him was Dr. Abdul Hadi Chiussi who spoke in English. He was followed by Alhaj Abu Bakr Kukoyi of Nigeria. Mr. Abdul Aziz Farahagen came next. He described his visit to Qadian and also told the audience that he had come to Pakistan for further studies in Islam and Arabic. Among others who spoke on this occasion were Mr. Mohammad Usman of China, Mr. Adam of Tanzania, Mr. Sufni Zafar of Indonesia, Mr. A. G Soofi, Mr. Mohammad Ali, Mr. Sayuti Aziz, Mr. Shamsud Din, Mr. Aslam Ayaz, Maulvi M. S. Ansari, Mr. Ahmad Saeed, Mr. Salih Mohammad, Maulana Ghulam Ahmad Farrukh, Maulana Raushan Din, Mr. Anisur Rehman, Mr. Abdul Ghani Karim, and Captain Ahmad Ayaz Khan.

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PRAY

Hazrat Khalifatul Masih is feeling much better, though he has not fully recovered yet. Friends are requested to continue praying for his full recovery and long life,

INTERESTED

IN

Comparative Religions ?

Read :

THE REVIEW OF RELIGIONS

Address

THE REVIEW OF RELIGIONS

P. O. Rabwah, W. Pak.

Notes & Comments

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The Holy Quran

Commenting on the verse :

وكذلك جعلنكم امة وسطاً لتكونو شهدآء على الناس و يكون الرسول عليكم شهيدا

Hazrat Muslih Mauood, may God be pleased with him says, "The Muslims have been made the best of the peoples because this is what really the exalted position of the Holy Prophet, peace and blessings of God be upon him, demanded. Had the Holy Prophet peace and blessings of God be upon him, not got the best of the peoples to be his followers, the aim of the advent of the Holy Prophet could not have been achieved. It was therefore of vital importance that the followers of the Holy Prophet, peace and blessings of God be upon him, should be the best of the peoples so that by acting upon the first rate teaching of the Holy Quran they could reform the world in accordance with this revealed word of God. Had they not been capable of it, the objective of the people could not have been achieved.

This verse also points the fact that Mamurs (those directly appointed by God) will be raised from among the Muslims because the verse clearly shows that the Muslim nation has been raised to perpetually communicate the blessings of the Holy Prophet to the people, and as the Muslims themselves could at one time or the other become negligent of the message of Islam, the Holy Prophet would, in a way, come back to the world to do the needful. In other words when the Muslims would not be able to look after others, rather they would be in need of being looked after, the Prophet would come back to watch over them (the verse says :

يكون الرسول عليكم شهيدا

and this is the last portion of the verse. It is preceded by

تكونو شهدآء على الناس

If the verse had only meant to refer the days covered by the earthly life of the Holy Prophet, peace and blessings of God be upon him, the verse would have been the other way round because the Holy prophet taught his companions and they in turn taught the other people. But the order of the clauses of this verse is that

يكون الرسول عليكم شهيدا

follows the other part of the verse.

يكون الرسول عليكم شهيدا

cannot refer to the first advent of the Holy Prophet, it can only mean his second advent. That is, when the Muslim nation will be unable to look after others and therefore example will not be worthy of following, the Holy Prophet peace and blessings of God be upon him, will come back to the world as a watch over them and he will bring up the Muslims once again to enable them to look after the people as they will have done in the early days.

In short the construction of the verse shows that it refers to the advent of the Holy Prophet, peace and blessings of God be upon him, which were to take place after his earthly life.

HADITH

Hazrat Abdullah Bin Masood, may God be pleased with him relates that the Holy Prophet, peace and blessings of God be upon him, was once sleeping on a mat. When he got up, the marks of the mat were visible

on his blessed body. Hazrat Abdullah Bin Masood says: we said to the Holy Prophet, peace and blessings of God be upon him, that we should like to prepare a soft mattress for him. How would he like it? The Holy Prophet. peace and blessings of God be upon him replied that he had nothing to do with this world (the comforts of the world).

"I am here just like a rider who stops under a tree for a short while and then he departs and leaves the tree", he said. (*Tirmadhi*)

Quran for Afrifa

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From A Correspondent

Krobo, Thursday Lt.-General A.A. Africa, member of the Council of State, has been preseented with a copy of the English translation of the Holy Quran by B. A. Bashir, Amir and Missionary in-charge of the Ghana Ahmadiyya Movement.

The presentation was made when the Amir at the head of an Ahmadiyya delegation paid a courtesy call on the Katakyie at the new Krobo township.

Presenting the book Maulvi Bashir said the holy book is the most precious gift to mankind.

He expressed the hope that the General would study the Holy Quran and derive the utmost benefit.

Receiving the gift, General Afrifa expressed his gratitude and appreciation for the honour done him and stated that he would not only cherish the gift as a unique tresure but would also make a keen study of it.

Later, General Afrifa took the Aimr and members of his delegation round the new township.

Members of the delegation included Maulvi Nasir Ahmad, in-charge of the Northern Region; Alhaji Atta, regional chairman of the Movement, and Mr. I. K. Gyasi, assistant headmaster of the Ahmadiyya Secondary School. (*The Pioneer, Ghana 15. 1. 71*)

Sir Ram Ghoolam

A delegation consisting of office bearers of Provincial and Dacca city Anjuman of the Ahmadiyya Movement in Islam accompanied by their Missionery In-charge of Chittagong and Dacca Missions paid a courtesy call on His Excellency Dr. Sir Seewosagar Ramgoolam and lady Ramgoolam and His Excellency Mr. A. R. Mohammad, Minister of Housing, Lands, Town and Country Planning, soon after their arrival on Tuesday evening at Dacca. They extended to them a warm welcome to East Pakistan and presented to their Excellencies and the Minister a copy of the English Translation with Commentary of the Holy Quran published by the Movement.

His Excellency in the course of conversation expressed his appreciation of the community efforts in promoting communal harmony in Mauritius.

Religious Freedom

Below we reproduce the text of a letter which was presented by the Ahmadiyya Mission to the Secretary of State for the Colonies through the Government of Nigeria on the occasion constitutional Conference which was held in the U.K. on May 23, 1957.

The Government of Nigeria had asked for Memoranda from any institution that wished to convey its views to the conference. Editor.

To

The Honourable the Secretary of State for the Colonies, Colonial Office.

London, (England)

Sir,

I have the honour to request you to please be kind enough to place my views as expressed below before the Constitutional Conference to be held in London on May 23, 1957.

As a Missionar of Islam sponorsed by the Ahmadiyya Movement, who has worked in Nigeria for almost twelve years and has travelled all over the

country, I feel that it is of utmost importance that an item is written down in the Constitution of Nigeria to safeguard the religious freedom of every citizen of this land.

2. It should be categorically stated there that every individual and every Society would be quite free to profess and practise any religion, to acquire a place of worship and residence of the Missionaries. Also, that every proved incident of a conversion under compulsion would be considered as a punishable offence.

3. Islam, I believe, is the religion which has laid the greatest stress on religious freedom. Its Holy Book i.e. the Holy Quran has the following to say about this all-important subject :

(i) There should be no compulsion in religion. Surely, right has become distinct from wrong ; so whosoever refuses to be led by those who transgress, and believes in Allah, has surely grasped a strong handle which knows no breaking. 2 : 257

(ii) Call unto the way of thy Lord with wisdom and good exhortation and argue with them in a way that is bets. 16 : 126

I could go on quoting verse after verse from the Holy Quran on this subject, but for brevity's sake I feel the above-quoted two verses would suffice.

4. The Muslims are enjoined to believe in all the prophets of various nations and they, therefore, respect all of them. It would certainly not be too much for them to ask that their own Prophet should also be given due respect. The Constitution should make it quite clear that offensive literature would not be tolerated in the country, such literature should neither be allowed to be imported from other places for sale or free distribution.

5. No restrictions should be placed on the immigration of Missionaries of any religion or any Sect who, while in the country, should have freedom of Movement and freedom of preaching their religion like any other person.

I have the honour to be, Sir,
Your most obedient servant
N.M. Naseem Saifi
Chief Ahmadiyya Missionary. West Africa

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Majlis Mushawarat

The Secretary, Majlis Mushawarat has announced that Hazrat Khalifatul Masih has granted permission for the Majlis Mushawarat to be held on 26-28th of Aman (March).

He has asked the Branches of the Jamaat to send their proposals to be included in the Agenda.

Following is the text of a letter received by Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala. The writer met him somewhere in Europe. She has displayed, in this letter, great interest in the people of Pakistan. (Editor)

Percy Grainger Library Society
A New York State Educational corporation 7, Crowell Place, White Plains, New York 10601, U S.A.
November 19, 1970

Dear Mr. Ahmad,

We are Sorrowful and dismayed that Such a tragedy should occur among your Countrymen, in the week past.

Your People are among the most greatly admired of the earth, and this makes the event that much more painful to endure.

Our thoughts go out to you, and our Prayer shall be that some good might come even out of such a calamity as this.

Sincerely,
Sd/-
Stewart Manville

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Idul Azha

Idul Azha was celebrated at Rabwah, as almost every where in Pakistan (with a few exceptions), on the 7th of Tabligh (February). Hazrat Khalifatul Masih was indisposed and therefore he instructed someone else (Maulvi Naseem Saifi) to conduct the Id.

In the Khutba stress was laid on the continued sacrifice of Hazrat Ismail and attention of the youth of the Jamaat was drawn to the need for dedicating their lives and serving the cause of God steadfastly.

Basket Ball

The 12th All Pakistan Nasir Basketball Tournament was played here on 2 - 4th of Tabligh (Febraury). The opening ceremony was performed by Masood Alam, Captain of the Champion team of the 11th All Pakistan Nasir Basketball Tournament. The Final of the Club Section was played by the Brothers Club, Lahore and the Frontier Corps. It was a tough match and played with great sportmanship. The Brothers Club won securing 72 points as against 51 of the other team. The Brothers Club was the champion in 1959 and 1960. It is now after ten years that they have won this honour back.

In the Joint School and T. I. College Section the final was played by the T. I. High School and the College. This match was won by the T. I. High School team with 61 points as against 60 of the T.I. College. When the defeat of the T. I. College was declared, the President of the Basket-Ball T.I. College greatly appreciared it and said that he was glad that the mursery that was being prepared by them (the college) was so good that it could defeat the older boys of the college.

The Prizes were distributed by the Sahibzada Doctor Mirza Munawar Ahmad, Chief Medical Officer, Fazl-i-Omar Hospital who was also the Guest of Honour on this occasion.

College Union

Mr. Mohammad Arif, C.S.P., Secrtary, the Public Service Commission addressing the students of the Talimul Islam College, Rabwah, drew their attention to the aims and objects of the institution. He said, "The greatest need of the time is that an Islamic structure of society should be built up and everyone of us should respect and do accoring to its demands. It is only by adhering to the most practicable teachings of Islam that we can have peace in the world. This Structure can be built up only if the students made up their minds to help achieve this object. It is they who are going to be the nation of tomorrow. They should act upon the teachings of Islam and show to the world how beautiful a religion and how life becomes peaceful through its noble tenets."

Mr. Arif was speaking to the students on the occasion of the inaugural meeting of the College Union, held on the 11th of Tabligh/February.

The function began with the recitation of the Holy Quran which was followed by an introduction of the President of the Union for the current year, by Professor Sultan Mahmud Shahid. Mr. Arif also told office bearers of the Union what their responsiblities were and how best they could carry them out. He laid stress on the students inculcating humility and being sericeable all the time and for all the people.

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From the Newspapers

POINT OF PROFIT

The World Christian Digest, under the heading, Point of Profit, says :

"Christ died for you but you can live for him"

We should like to ask the Christian World Digest, is that how we should follow Christ? He died for us and we should live for him. How strange ! Why the followers of Christ should not follow the example of Christ himself. The Digest should have told its readers ; Christ died for you, you also should die for him. But the fact is that Jesus Christ is presented to the world in such a way that nobody can follow him. His father (God-as the Christians say) sacrificed him, his only begotten son for the sins of others. Who of the human beings can do that ? Can any one slaughter his son, for whatever reason it my be? Certainly no one can do that. Not with impurity Jesus Christ, they say died for others. Sin is like a disease. Others were sick and he took the medicine. How strange ? Can anyone else do that? Can any Christian doctor ask a healthy person to take medicine because some-one else is sick and suffering.

Jesus Christ presented by the Christians cannot be followed. He cannot be an example for us. That is why the Digest had to say that "Jesus died for you but you can live for Him".

Sword Bringing Christ

The following excerpt from the TIME (U. S. A.) January 25, 1971 might be of interest to our readers.

"A theology of violent revolution has become a respectable subject even in such exalted quarters as the World and National Councils of Churches— Can such a theology be Christian? Jesus bluntly warned that those who live by the sword will perish by it. His most unsettling words on the subject ("I have not come to bring peace but the sword") have traditionally been interpreted as merely as metaphor of the divisions that Jesus teachings would inevitably create. But now some theologians, biblical scholars and a vocal squad of popularizers are beginning to say that a Sword Bringing Christ is entirely logical ; they argue that Jesus was in fact a revolutionary ; involved in active resistance against the establishment of his day. Though the theories are not widely accepted, young activists find the idea exciting Father David Kirk of—Emmaus Community fashioned a selection of radical passages from the Bible and Church Fathers into a fast selling little red book, mischievously titled "Quotations from Chairman Jesus".

The Christians have for a long time accused the Holy Prophet of Islam, peace and blessings of God be upom him, of using sword. They forget it, or they like to ignore the fact, that the Prophet did not take up the sword for a very long time. When the persecution by the non-believers reached its peak, God permitted him to defend his religion — and the right of all the religions to exist — with sword.

The antipathy of the Christians to the "Sword" of Islam was due to the fact that they could never think of a Jesus with a sword. The ideas have changed. A Sword Bringing Christ is now entirely logical. The young people in Christendum now favour the idea that Jesus' followers should also be revolutionaries with "Swords" in their hands — whatever these swords

might mean in this age of Hydrogen Bombs and what not.

But one thing is quite clear. The Christians will have to think many times before they talk of the sword of the Holy Prophet, peace and blessings of God be upon him, about which they have been talking so glibly.

The article of the TIME referred to above also says:

"A committee of the British Council of Churches came to a simple conclusion harking back on Thomas. Aquinas: if there is a "just war", then there must be a "just rebellion" as well. In 1967, a Message from Bishops of the Third World"—signed by 16 Roman Catholic Bishops—warned that in some situations revolution might be the only answer to social evils,"

How did they crucify Him?

Vatican city, Jan. 14: A Vatican magazine yesterday cast doubt on speculation by archaeologists that Christ did not hang from the cross in the position normally shown in devotional pictures.

It was the first comment in a Vatican publication since Israeli archaeologist announced recently they had unearthed remains of a man crucified at about the time of Christ, throwing new light on how crucifixions were performed nearly 2,000 years ago.

According to studies by Dr. Nicu Haas, of the Hebrew University Anatomy Department, the discovery showed that the victim was nailed to the cross in a twisted sitting position.

An article in the Vatican weekly "L'Osservatore Della Domenica" signed by Salvatore Garo Alr said: "It is opportune to warn that the technique of crucifixion could have undergone frequent variations for various motives.

"Plautos tell of an added cruetly in which both hands and both feet of a crucified man were nailed twice. "L'Osservatore" cited other historical evidence that varied positions were used to crucify nearly 2,000 years ago. The article dismissed reports that the discovery of the crucifixion remains had raised hopes that the body of Christ might also be discovered.

"To delude oneself with the hope of finding the body of Christ is an illusion for Christians, and certainly not a pious one", "L'Osservatore" said.—Reuter.

(*Pakistan Times, 15-1-1971*)

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Reliability of Scriptures

Eifion Evans says in the World Christian Digest (May 1970):

> "Consistency and honesty requires that we accept Christs' teaching not only on personal behaviour, but also with regard to the reliability to the Scripture records"

But what reliability of the Scripture records? Is there any Christian who even now believe that the Scriptures (Gospel) have not been changed from time to time. Every new edition brings about a change so much so that an article reeently published in the Time (U. S. A.) warned the readers of the Gospels not to quote any passage with any amount of confidence; who knows it may have been removed—or who knows any part of the required verse may have undergone changes.

Please note that the question of the reliability of the Scripture records does not arise anymore. Every edition differs from the other and every effort of those who are.....with research proves a lot of passages to have been included in the text, inadvertently or intentionaly by the copyists who could never be accurate.

Where then to find the teachings of Christ?

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NIGER

The first reference in history to the area now called Niger in West Africa dates back to Roman times Ptolemy narrates that the expeditions of Septimus Flaccus and Julian Maternus penetrated to a mountainous region south of the Sahara which has been identified with the "Air Massif" range of present day Niger.

Muslims from north Africa used to pass Niger on their way to the Lake Chad area and many Muslim settlements had emerged in the region.

From the eleventh century onwards these settlements were under Muslim chieftains of the Hausa and Tuareg tribes. In about 1515, an army of the Songhai empire of Gao on the River Niger in the west, led by Askia Mohammad I, subjugated the Hausa states and captured the Berber city of Agadis, which had been ruled by Berber sultans for many generations.

During the seventeenth century Jerma and other nomadic groups entered from the north. At the same time the Hausa states seem to have been revitalised. And the Tuareg groups organised confederations.

Between 1804 and 1810 rose the great Muslim revivalist Usman dan Fodio, who established his sultanate at Sokoto in northern Nigeria, and subjugated the neighbouring Hausa states along with a part of the Bornu empire just west of Lake Chad. His successors were able to maintain their authority only as religious leaders.

The Europeans came on the scene in the nineteenth century. Mungo Park, a Scotsman, who was killed in 1806, was the first. A succession of German explorers passed through Niger territory during the middle of the century. In 1882 Major Denham and Lt. Clapperton, who were sent by the British Government to explore the Niger River, met the son of Usman dan Fadio and returned with the first accurate account of the area. They were followed by the French in the 1890's after the Anglo-French Agreemet of 1890 defining the frontiers of Nigeria, which was to be a British sphere.

The first French military expedition into the Niger territory in the close of the nineteenth century was stiffly resisted by Tuareg warriors, but combined operations of British and French forces broke the back of long-standing Tuareg resistance. However, it was not until 1922 that the area was completely subjugated. In that year the French made the Niger territory their colony.

Niger shared in the post-war constitutional andvance of French colonies in Africa and acquired its first self-government in 1957.

In 1958 Niger voted for Gen. De Gaulle's Constitution providing for independence within the French Community (commonwealth) and a new Government was formed by M Hamani Diori with the support of the Muslim chiefs and Niger became and independent republic in the French community.

In May 1959 Niger joined Ivory Coast, Upper Volta and Dahomey to form the Entente, which aimed to co-ordinate the foreign and economic policies of the four countries.

Niger then negotiated for full independence and leaving the French Community, became an independent republic in August 1960.

Bounded on the east by the Republic of Chad, on the north by Libya and Algerian Sahara, on the west by Mali and and Upper Volta, on the southeast by Nigeria. Niger has an area of 458,875 square miles with a population of 3.6 million, Muslims forming 89 percent. The principal ethnic groups are Hausa, Jerma, Tuareg, Fulani, and Songhai, While Hausa is the lingua franca, French continues to be the official language. Hamani Diori continues to be the President. (The Muslim World — 16. 1. 1971)

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